VIII. HUSAM AL-HARAMAYN AND MUHANNAD

Sufyān ibn Asad al-Ĥaḍramī narrates: I heard RasūlAllāh ﷺ say: "How great is such deception, when you tell something to your brother and he believes you to be truthful, but [in reality] you are lying".[571]

Yaĥya ibn Maýīn and Aĥmad ibn Ĥanbal once prayed in a masjid of Rusafah, and a preacher narrated a lengthy ĥadīth of about twenty pages saying: "narrated to us Yaĥyā ibn Maýīn and Aĥmad ibn Ĥanbal..." Yaĥyā and Aĥmad both looked at each other flabbergasted and one asked the other: "Did you narrate this to him?" The other said: "By Allāh! I have not heard of this until this moment." Both of them kept quiet until everybody had left and Yaĥyā beckoned him to come over. The preacher came eagerly expecting some gift and Yaĥyā asked him: "Who narrated this ĥadīth to you?" The man said: "Aĥmad ibn Ĥanbal and Yaĥyā ibn Maýīn." He replied: "This is Aĥmad ibn Ĥanbal and I am Yaĥyā ibn Maýīn. Neither of us had ever heard of this ĥadīth, until this moment." The man said: "Are you indeed Yaĥyā?" He replied: "Yes." The preacher said: "I had heard that Yaĥyā ibn Maýīn was stupid and that has been verified now." He said: "How do you know that I am stupid?"

The man said: "You talk as if there is no other Yaĥyā ibn Maýīn and Aĥmad ibn Ĥanbal in the whole world – I have written from seventeen Aĥmad ibn Ĥanbal and Yaĥyā ibn Maýīn."[572]

Muhannad is touted as the answer to *Ĥusām al-Ĥaramayn*, and is presented as the true áqīdah of Deoband. The cover page of Muhannad proclaims:

> **The answer to Maulvi Aĥmad Raza Khān Barelwi's *Ĥusām al-Ĥaramayn*, given by the very scholars of the blessed sanctuaries – may Allāh increase the munificence and esteem of these two sanctuaries**

This blurb is absolutely misleading – neither are those answers by the scholars of Ĥaramayn [who gave attestations to *Ĥusām*] nor are those answers in response to *Ĥusām al-Ĥaramayn*.

Khalīl Aĥmad Sahāranpūrī in Makkah

According to his biographers,[573] Khalīl Aĥmad went to seven Hajj; during his third Ĥajj he was present in Makkah when Alahazrat obtained attestations for his *Ĥusām al-Ĥaramayn*.

	Departure	Return	Remarks
1	1293	-	These two Ĥajj are prior to his own *Barāhīn,* and *Ĥusām al-Ĥaramayn*
2	1297	-	

[571] *Targhīb wa'l Tarhīb*, #4335, #4336; Also in *Mishkāt al-Maṣābīĥ*, #4845 reporting from Abū Dāwūd; Qārī [in *Mirqāt* 9/81] adds that a similar narration is found in *Adab al-Mufrad* of Bukhārī; and also reported by Imam Aĥmed and Ṭabarānī.

[572] *Kitāb al-Quṣṣāṣ*, Ibn al-Jawzī, p304.

[573] *Tārīkh e Mashāyikh e Chisht*, Zakariyyah Kandhlawī, p303-304. Incidentally, the date of his fourth Ĥajj seems to be misprinted as 1338 instead of 1328 in this edition.

	Departure	Return	Remarks
3	**1323**	**1324**	Left for Ĥajj in the middle of **Shawwāl, 1323**; reached **Makkah on 22nd Dhu'l Qaádah**; After Ĥajj, he left for Madīnah and reached on **7 Muharram 1324**. Returned home in **Shawwāl 1324**, after nine months.
4	**1328**	**1329**	Left Saharanpur in the middle of Dhu'l Qádah; reached Makkah on **6th Dhi'l Ĥijjah 1328**; Stayed in Madīnah for 22 days and returned to Saharanpur in the end of **Şafar 1329**.
5	**1333**	**1334**	Apparently returned prior to Ĥajj – the text is not clear in Zakariyah's biography whether it is Ĥajj of 1333 or 1334 that couldn't be completed.
6	**1338**	**1339**	Left Saharanpur on 2nd Shábān 1338; reached Makkah on 11th Ramađān 1338; left Makkah immediately after Ĥajj in the end of **Muĥarram 1339**.
7	**1344**	**-**	Khalīl did not return thereafter and he stayed in Madīnah for the rest of his life.

History of Muhannad according to Deobandis:

1. Imām Aĥmad Riđā attributed false beliefs to elders of Deoband and made takfīr based on those statements in his book *Ĥusām al-Ĥaramayn*. He presented this book to scholars of the two sanctuaries and obtained their signatures.
2. The scholars of Madīnah were disturbed by this takfīr and they sent a list of twenty-seven[574] questions seeking clarifications to which Khalīl Aĥmad responded in the form of *Muhannad*.

In another version: [575]

3. Imām Aĥmad Riđā Khān compiled a treatise in which he cited the statements of Deobandi elders by distorting the wording and meaning [*lafżi aur mánawi taĥrīf*]
4. Various strategies were employed to obtain the attestations of the scholars of Ĥaramayn; and since those scholars were not fully aware about Deobandis or their writings, they wrote attestations according to those citations.
5. Ĥusayn Aĥmad Tandwi was present in Madīnah at that time, but the activity of *Ĥusām al-Ĥaramayn* and attestations were done in such a secret manner that escaped his notice.
6. After learning of this takfīr, he apprised the scholars of Ĥaramayn about the reality; and who compiled a list of 26 questions and sent them to Deoband for answers – which were answered by Khalīl Aĥmad Ambethwi and named *Muhannad*.

[574] Thus it is in the biographical note by Zakariyyah Kandhlawī in *Mashāyikh e Chisht*, p321-322.

[575] In the foreword to *Muhannad* by Mazhar Ĥusayn signed 1382 AH.

7. These were attested by all the prominent scholars of Deoband and also from Ĥijāz, Egypt and Syria. This Deobandi propaganda which Keller repeats faithfully:

> That is, scholars and muftīs whose understanding of the matter derived from Ahmad Reza Khan's sending them his own *Husam al-Haramayn* to ask for endorsements, **which a number of them gave, then subsequently withdrew when Deobandis presented their side**, some of the most salient points of which have been conveyed in the previous section.

Even though the above statement conceals an itsy-bitsy truth, it is nevertheless a bald-faced lie to claim that attestation were withdrawn. Which scholar withdrew his attestation? Where is any statement by any Hijazi scholar who signed *Ĥusām al-Ĥaramayn* that says:

> "We withdraw our attestation to *Ĥusām al-Ĥaramayn*, we were deceived"

Take a look at *Ĥusām*, and the detailed statements that explicitly mention either Alahazrat's *Mustanad* or the names of Deobandi elders. We are just asking for one express statement that says Alahazrat had deceived them and they rescind any endorsement. Those acquainted with true scholarship know the zeal with which upright scholars safeguard their own reputation – this is a matter of takfīr, why didn't any of them explicitly withdraw that takfīr? Are Keller and other Deobandis telling common Muslims that these scholars and muftīs of Ĥaramayn were over-zealous when issuing takfīr and were shy of correcting that 'error' and therefore became vague when 'Deobandis presented their side'? It is a side note, but Ahmad Reza Khān did not 'send' his *Ĥusām*; he took it there himself.

The truth in Keller's statement is, that his tract derives from the most important apology of Deobandis. Keller was conveying salient points of the *Muhannad* apology packaged as his own research:

> when Deobandis presented their side, some of the most salient points of which have been coveyed [sic] in the previous section.

Even if we take the claim of Deobandis at face-value, there are only two scholars common to both *Ĥusām* and *Muhannad*. Shaykh BāBuṣayl and Shaykh Barzanji. According to *Muhannad*, Shaykh Barzanji wrote a separate treatise named *Kamāl al-Tathqīf wa't Taqwīm* in which he mentioned Khalīl Aĥmad's request to evaluate his answers, which Barzanji elaborates and says that truth is wājib in both *kalām lafżī* and *kalām nafsī*. All the 23 attestations are for this risalah of Barzanji – but Khalīl Aĥmad deemed it prudent to include it in *Muhannad* as **attestations by induction**.

We shall not evaluate *Muhannad* in detail in this book, but only mention a few discrepancies in the official Deobandi story to highlight the deception – though it is extremely frustrating and a difficult battle with those who can lie and deceive with such ease. *Muhannad* has been debunked by Mawlānā Naýīmuddīn Muradābādī and Mawlānā Hashmat Álī in Urdu; it has come to our notice that English translations of these refutations are in progress and will be available shortly, *in-shā'Allāh*.

1. According to one story – the scholars of both sanctuaries compiled these questions; and according to Zakariyyah Kandhlawī, this was the initiative of the "scholars of Madīnah".

2. Who are these 'scholars'? Did Deobandis receive an anonymous letter to which they responded, or if that questionnaire was signed by scholars, why were their names not mentioned?

3. It is quite possible that Ĥusayn Aĥmad Tandwi, who was present in Madīnah in those days must have compiled the questions himself – because the questions assume that it is a false accusation:

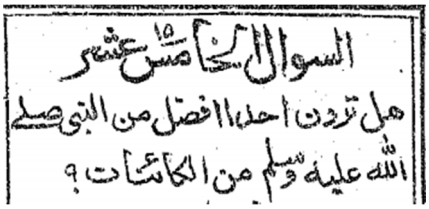
السوال الثالث والعشرون ۲۳
هل قال الشيخ الاجل علامة الزمان المولوى رشيد احمد
الگنگوهى بفعلية كذب البارى تعالى وعدم تضليل قائل
ذلك ام هذا من الافتراآت عليه وعلى التقدير
الثانى ايف الجواب عما يقوله البريلوى انه يضع
عنده رسائل فتوى الشيخ المرحوم بقوله كرامت اشتمل على ذلك

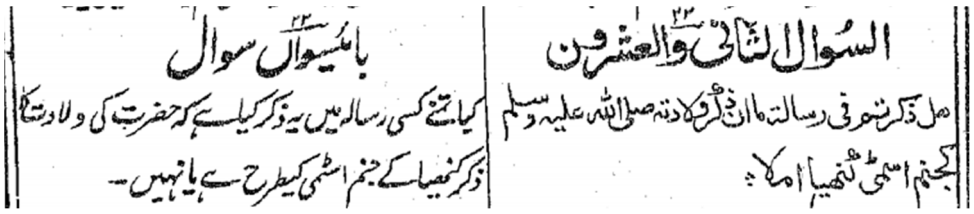
Did the prominent shaykh, the greatest scholar of the age [*államatu'z zamān*] Mawlawi Rashīd Aĥmad Gangohī say falsehood has occurred by Allāh táālā and to abstain from deeming anyone who says so a heretic; or is this a false accusation – and if it is the latter, how do you answer to what Baraylawi claims that he has a photocopy of a fatwā by the late shaykh.[576]

Wherever Gangohī, Thānawī or Deobandis are mentioned it is with immense respect and Alahazrat is mentioned just as "Baraylawi," which clearly indicates that these questions were posed by someone who was either a Deobandi himself or certainly a Deobandi sympathiser.

4. If it was an Arab scholar, and he was already acquainted with Deobandi elders, why did he not refute Alahazrat or question him at that time? If they were not acquainted with Deobandi elders, why are they referring with deference to those whom they have already ruled kāfir? If it is to seek clarification, why the assumption of fraud on the part of Alahazrat and assumption of innocence on the Deobandis EVEN before receiving clarifications? Does it sound neutral?

5. Furthermore, the questions have expressions that could not be posed by Arabs. Do Arabs use such expressions as in Question #15? How did the Arabs come to know of Janmashtami/Kanhaiya and the comparison by Khalīl-Rashīd? Remember the official line of Deobandis concerning the questionnaire – the Arabs formulated the questionnaire by themselves and sent it to Deoband.


السوال الخامس عشر ۱۵
هل ترون احدا افضل من النبى صلى
الله عليه وسلم من الكائنات ؟


السوال الثانى والعشرون ۲۲
هل ذكرتم فى رسالتكم ان ذكر ولادته صلى الله عليه وسلم
كجنم اسٹمى كنهيا املا ؟

بائیسواں سوال ۲۲
کیا تم نے کسی رسالہ میں یہ ذکر کیا ہے کہ حضرت کی ولادت کا
ذکر کنہیا کے جنم اسٹمی کیطرح ہے یا نہیں۔

6. Did Alahazrat mention Janmashtami/Kanhaiya in *Ĥusām*? If not, why did these scholars 'disturbed' by the takfīr mention this?

7. Khalīl Aĥmad was present in Makkah during the compilation and attestation of *Ĥusām al-Ĥaramayn* – why did he not confront Alahazrat at that time or even explain his own version of the story? This

[576] *Muhannad*, Question #23.

objection is preempted by a fancy allegation: Alahazrat obtained all this in utmost secrecy and employed stratagems to get them.

8. Suppose this allegation were true – and all this was done in secret; *Ĥusām al-Ĥaramayn* was not a secret anymore in 1325 as it was published and available all over the country.

9. The best option for Deobandis would have been to take *Ĥusām* back to Ĥijāz and state clarifications for what is mentioned in *Ĥusām*, and get counter-attestations for such a work. Instead they came up with their own questions with rambling answers, without any reference to *Ĥusām*, and yet claim it to be a refutation of *Ĥusām*. For example:

> Zayd says: "Abū Bakr ؓ usurped the right of khilāfah of Mawla Álī ؓ."
>
> Sharaf criticises this and calls Zayd a Rāfiđī.
>
> When brought to a muftī, Zayd does *taqiyyah* and says: "I believe that RasūlAllāh ﷺ is the most exalted being in the creation and absolutely superior to all human beings. I believe that wine is Ĥarām and fasting in Ramađān is obligatory. I believe that Abū Bakr ؓ was the khalifah before Álī ؓ."

   Can this answer be deemed a refutation of Sharaf? Suppose this answer is presented to any muftī, would anyone blame Zayd for being a Rāfiđī?

10. Suppose Khalīl was unaware of the activity of *Ĥusām* in 1323/24 when he was present in Makkah himself; then what stopped him from confronting it and addressing *Ĥusām* directly on his four further visits to Ĥijāz and Ĥajj?

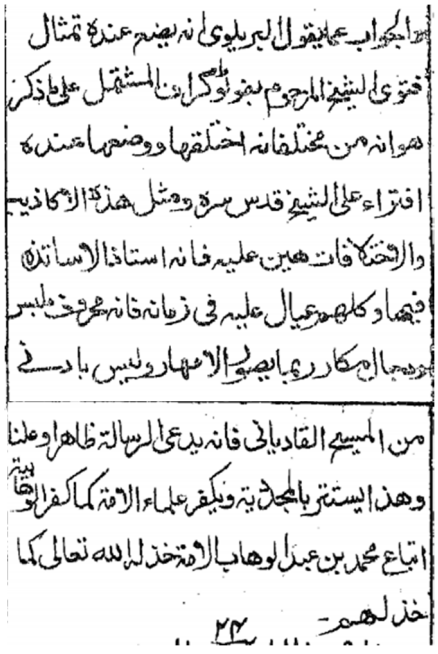
11. The questions in *Muhannad* are loaded and already skewed in favour of Deobandis. Instead of asking directly whether Ashraf Álī or Khalīl said what was mentioned in *Ĥusām* BY QUOTING it, the question is oblique and posed in a way that Khalīl can slither away with a cop-out.

12. In some answers, Khalīl practically denies what Deobandis and their elders have said in their books – and indeed, Khalīl's own writings. Thus, even if that *Muhannad* was attested by scholars, it proves the Deobandi beliefs wrong – and in no way is a refutation of *Ĥusām al-Ĥaramayn*.

13. In Question #23, Khalīl Aĥmad accuses Alahazrat to be similar to Qādiyānī and that he claimed Messengership covertly cloaked under Revivalism.

14. If the accusation made above is true, what did Khalīl Aĥmad or any of his fellow Deobandis do about it? Did they write any refutation against Alahazrat on ***this issue***, or if they did not, why did they turn a blind eye for someone who covertly claims messengership?

15. Khalīl Aĥmad claims that Alahazrat was skilled in forging seals himself; we invite them to give examples where he has 'forged' such seals. Why did Gangohī not deny this fatwā himself? This fatwā and its refutation was published for 15/16 years – never



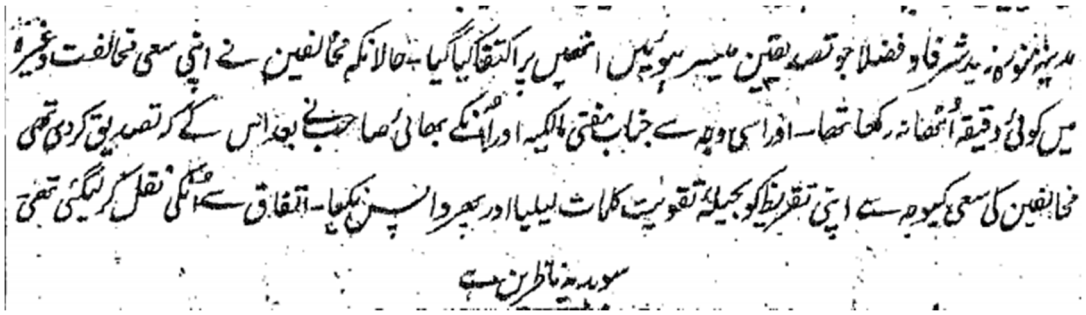
did Gangohī deny that it was his fatwā. We have analysed it in *Preamble to Faith*, and the fatwā is shown in Appendix C.

16. If Khalīl had such a clear conscience and nothing to hide, why did he not get attestations from Mawlānā Ábd al-Ĥaqq Ilāhabādī (1252-1333), one of the most prominent scholars of Makkah? He was of Indian origin who knew both Arabic and Urdu very well, and has attested *Ĥusām*; he was also a senior khalifah of Haji Imdādullāh Muhājir Makkī. If Khalīl needed exoneration, why did he not go to him in 1328/29 – as the shaykh passed away only in 1333?

17. Regardless, a judicious person can see that none of those who signed the original *Ĥusām* 'withdrew' their attestations. Or does Keller have a new meaning for 'withdrawal'? What does withdraw mean after all?

18. The acme of Khalīl's righteousness is that even when someone 'withdraws' their attestation, he will not let go. Notice that the muftī of Mālikīs and his brother – who took back their 'attestations' of *Muhannad* on a false pretext and never returned it; but Khalīl is not one to listen. He has a sob story, listen:

    However, our opponents did not spare any effort in their activities to oppose [us] and it is therefore that the muftī of Malikis and his brother had already given an endorsement; but due to the efforts of our opponents, they took back the endorsement on the pretext of making it sound stronger and did not return it. Incidentally, copies [of those endorsements] had been made and thus, here we present it to our readers:



    Concerning this, we ask:

    - Is it prudent or righteousness to cite an endorsement that was taken back?
    - If the person has no qualms to take back an endorsement on false pretext, is the endorsement of such a person of any worth?
    - If someone has given an endorsement and due to 'activity of opponents' changes his mind, and withdraws that endorsement – does it not mean that the person is now opposed to you regardless of the stimulus or his previous stand?

19. Khalīl made his subsequent visits in 1328, 1333, 1334 and 1338 – he had ample time to get at least one true withdrawal that explicitly names Alahazrat's *Ĥusām*, and a statement that they were misled and now they had understood the true meanings of those statements, they annul the endorsement of *Ĥusām*. Why did Khalīl not do it?

20. The images shown here from *Muhannad* are from the earliest known edition of 1345/1926; and it is widely believed that it is the first edition itself; if there is an older edition, or references to this exist in Deobandi literature prior to 1345, can Deobandis please highlight it?

But Deobandis in a most ugly display of hypocrisy use *Muhannad* only to deceive common people and foreign scholars; they claim that it was an answer to *Ĥusām* and once that objective is satisfied, they don't bother about it or its explanations and happily keep peddling their Wahābī agenda. For example, Khalīl deplores Muĥammad ibn Ábd al-Wahhāb, yet his shaykh Gangohī praised him and his beliefs. Khalīl prances around in hoops about Mawlid but his fatāwā are clear that he deemed Mawlid as a reprehensible bidáh; not just the standing [*qiyām*] but he and his blind shaykh Gangohī refuted Mawlid as "impermissible in every form."

In fact, the book *Barāhīn al-Qāṭiáh* was meant to be a refutation of *Anwār e Sāṭiáh* which was written to prove the validity of *Mawlūd* and *fātiĥah*; but Khalīl simply denies everything and embraces Sunni beliefs; if Sunni scholars attest such an answer, why would it be surprising? It also appears that Khalīl has played fast and loose with some 'answers' because, Shaykh Barzanji says that the most important answer is about "truth being wājib in both *kalām lafżī* and *kalām nafsī,*" which he has elaborated in his own work. We ask Deobandis: do they reject *imkān kazib* in *kalām lafżī* or not? If yes, then what is the brouhaha about? If no, what is Shaykh Barzanji talking about?

~

Ĥusām al-Ĥaramayn

On his second Ĥajj, Alahazrat presented the extract from his *Mustanad* written in 1320, and in which is the takfīr of the following four Deobandi elders:

1. Rashīd Aĥmad Gangohī for his fatwā of *wuqūú*, the photocopy of which was presented as proof.
2. Khalīl Aĥmad for claiming that Satan has knowledge of the terrestial realm which RasūlAllāh ﷺ does not; and it is polytheism to believe such knowledge for RasūlAllāh ﷺ, even though Satan has such knowledge and Satan's knowledge is proven by scriptural texts but there is no such scriptural evidence for RasūlAllāh ﷺ possessing similar knowledge.
3. Ashraf Álī Thānawī for saying: "what is special about the knowledge of RasūlAllāh ﷺ; such knowledge is possessed by madmen and beasts."
4. Qāsim Nānotwī for his claim that "even if a prophet appears after the coming of RasūlAllāh ﷺ, there will be no effect on his finality."

Those statements can be verified with the images from those books which are included in Appendix C in this book; they can also be compared with the two passages quoted by Keller and translated by his Deobandi disciple. 33 scholars of Ĥaramayn wrote endorsements to this fatwā and one of the longest is by Shaykh Barzanji. During this period, Alahazrat also wrote *Dawlah al-Makkiyyah* which also gained numerous endorsements – but none of those endorsements are included in *Ĥusām* and claimed to be endorsements of *Ĥusām*. One of the accusations on *Ĥusām* is that the scholars of the sanctuaries did not know anything about this controversy and Alahazrat deceived them – which is also mentioned on the cover page of *Muhannad*, referring to Alahazrat as *khādiý ahl al-Ĥaramayn* – 'he who deceived the people of Ĥaramayn.' According to

Deobandi versions, Alahazrat mentioned their elders alongside Qādiyānī, and the scholars of Ĥaramayn were fooled into thinking that they were all the same group and therefore wrote endorsements amidst confusion. The truth is, that in the introduction of *Ĥusām*, it is clearly said that these people are known as scholars and prominent folk who have uttered blasphemies:

> [you are requested to] explicitly mention about these leaders of heretics who are named [in the fatwā]: are they indeed like [Aĥmad Riđā] has described them and his ruling concerning them is indeed correct? Or is their takfīr impermissible and [impermissible] to warn the common folk and make them abhor them?
>
> Even if they contravene [or deny *đarūriyāt al-dīn*] a fundamental aspect of religion? Even if they blaspheme against Allāh táālā, the Lord of the worlds and disparage His honourable Messenger? Even if they print and publish those insolent words? Just because they are known as scholars? Is it necessary to respect them, even if they are Wahābīs and even if they insult Allāh and the Chief of all Messengers ﷺ as claimed by vacillating common folk?
>
> Our Masters! Clarify this matter, to aid the religion given by our Lord Almighty and explain whether those mentioned [in the fatwā] and their statements – in books such as *Iyjāz e Ahmedi* and *Izālatu'l Awhām* of Qādiyānī; the photocopy of the fatwā by Rashīd Aĥmad Gangohī; *Barāhīn al-Qāţiáh*, which is actually Gangohī's but attributed to his student Khalīl Aĥmad Ambethwi and *Ĥifż al-Īmān* of Ashraf Álī Thānawī; whose statements are highlighted by overscore.

Concerning Qāsim Nānotwī, he says:

> And Nānotwī: This is the person who was described by Muĥammad Álī Kanpuri, the convener of Nadwah as physician of this nation [*ĥakīm al-ummah*]

Concerning Gangohī, he says:

> Look at this person – who is claimed to have a high footing in knowledge and faith; and [claimed to] have a far extending reach in faith and gnosis; he is known among his followers as the spiritual pole [*quţub*] and the helper of the age [*ghawth al-zamān*] – see how he insults Muĥammad RasūlAllāh ﷺ

The point is, unlike *Muhannad* which indulges in character assassination, *Ĥusām* criticises their positions, and Alahazrat makes it amply clear that these people are considered scholars and leaders in the community – the *dhawi'l hay'āt*, a refuge some modern apologists have been seeking lately. Shaykh Sayyid Ismāýīl Khalīl says in his attestation:

> I say: All these sects mentioned in the question: Ghulām Aĥmad al-Qādiyānī, Rashīd Aĥmad and his followers like Khalīl Ambethwi, Ashraf Álī and others – there is no doubt in their kufr nor any scope [to excuse]; rather, there is no doubt in the kufr of anyone who hesitates in making takfīr of these people, because some of them reject the religion completely and some others deny fundamental precepts of religion which are agreed-upon by all Muslims; thus they do not remain in Islām either in name nor in form as it should be apparent to even the most ignorant among common folk – because what they have said is expelled from the ears; and rejected by hearts, minds and souls.
>
> Further I also say: I was under the impression concerning these misguiding heretics, disbelieving criminals – who have become apostates, that their corrupted beliefs were based on poor understanding of the statements of our glorious elders; but now I know for sure that these are preachers of kufr seeking to invalidate the religion of Muĥammad ﷺ.

Shaykh Ĥamdān al-Maĥrisī wrote:

> I have perused what has been written by the scholar of immense understanding, the researcher Shaykh Aĥmad Riđā Khān, the extract from his book: *Mútamad al-Mustanad*, and I have found it to be profound; may Allāh reward the author as he has removed harmful things from the path of Muslims and has [fulfilled] "good advice for [the sake of] Allāh and His Messenger and the imāms of the religion and the common folk".

He wrote a second attestation after re-reading and re-examining the issue:

> I have reviewed the epistle of the shaykh, the eminent scholar, the penetrator of perplexing issues of knowledge, and who elucidates in most eloquent words and gives satisfactory explanation – and consummate explication, Shaykh Aĥmad Riđā Khān al-Baraylawi; the epistle he has named: *Mútamad al-Mustanad*, may Allāh táālā protect his soul and may its magnificence abide. I have found his epistle conclusive and convincing in his refutation of those he has mentioned therein – and they are the filthy accursed Ghulām Aĥmad al-Qādiyānī, the Dajjāl,[577] the liar, the Musaylamah of end times; Rashīd Aĥmad Gangohī, Khalīl Aĥmad Ambethwi and Ashraf Álī Thānawī – these folk, if it is proven that they have said what the shaykh has mentioned:
>
> That is, the claim of prophethood by the Qādiyānī and denigration of the Prophet ﷺ by Rashīd Aĥmad, Khalīl Aĥmad and Ashraf Álī mentioned above – there is no doubt in their kufr and that it is obligatory for those in authority to execute them.

Shaykh Sayyid Aĥmad al-Barzanji wrote:

> Concerning the sects Amīriyyah, Nadhīriyyah and Qāsimiyyah and their claim: "If it is supposed that hypothetically in his ﷺ time, or even after his time [arrival of] a new prophet, will not have any effect on his finality…" This statement is explicit in its deeming possibility of prophethood after him; and undoubtedly, anyone who deems it possible is a kāfir by ijmāá of all Muslim scholars.

He writes further:

> Concerning the "Belying Wahābīs," followers of Rashīd Aĥmad Gangohī who says that: "takfīr should not be made of a person who has said that falsehood of Allāh táālā has occurred" – Glorified and Exalted is Allāh from what they attribute him. There is no doubt, here too, that one who says that "lie by Allāh táālā has occurred" is a kāfir – and his kufr is known by the fundamental principle of religion. And he who does not deem him a kāfir, is his partner in kufr. Because the statement: "Allāh táālā has lied" leads to invalidation of the entire shariah ….

He writes further:

> As for the proof of this heretical sect for the possibility of falsehood [*tajwīz al-kadhib*][578] for Allāh táālā – Glorified and Exalted is He from what they attribute Him – that they base it on the opinion of some imāms on the possibility of rescinding punishment [*tajwīz* of *khulf fi'l waýīd*] of sinners; using this evidence is invalid…

The endorsement of Shaykh Barzanji is the most elaborate, in which he explains the principles and the reasons for why they are deemed kāfir. If Keller had only read *Ĥusām* and its endorsements, his article would have been shorter and perhaps closer to reality.

---

[577] Dajjāl also means a very big liar, but in religious terminology, he is what is known as the antichrist.

[578] We would like to ask Keller if Shaykh al-Barzanji also did not understand the terms *jawaz áqlī* and *imkān al-kadhib*? Or perhaps he too needed instruction in Arabic nuance.

Shaykh Barzanji continues:

> Concerning the statement of the aforementioned Rashīd Aĥmad Gangohī in his book: *Barāhīn al-Qāţiáh*: "Verily this extensiveness of knowledge is proven for Satan and Angel of Death by scriptural proof; where is the scriptural proof for such extensiveness for the knowledge of RasūlAllāh ﷺ, such that it refutes all scriptural proofs and establishes polytheism…" This is kufr for two reasons:
>
> **First Reason**: It is explicit that Iblīs is more extensive in knowledge than RasūlAllāh ﷺ; this is explicit in denigrating him ﷺ.
>
> **Second Reason**: He has deemed that to establish the extensiveness of the knowledge of RasūlAllāh ﷺ as polytheism.
>
> The imāms of all the four madh'habs have written that whosoever denigrates RasūlAllāh ﷺ is a kāfir; and whosoever deems as kufr, that which is certainly faith, is also a kāfir.

Furthermore he says quoting Ashraf Álī Thānawī's blasphemous passage:

> The ruling concerning him is also that it is explicit kufr by ijmāá – the disparagement of the Prophet ﷺ in it is worse than that of Rashīd Aĥmad, thus comparatively it has to be [worse] kufr.

Indeed, the shaykh also stipulates the condition:

> This is the ruling concerning these sects and these individuals, if it is proven that they have uttered these filthy statements.

All of the above quotations are from endorsements in *Ĥusām*. Can Keller explain how these scholars did not know the 'context' and where exactly is the possible confusion? If at all these scholars were unaware first and were apprised by Deobandis later, why did they not write an explicit endorsement saying – we had said so, but we were deceived – we revoke that endorsement.

Why?

There is a side story to the affair. Alahazrat had written *Dawlah al-Makkiyyah* at the same time and attestations were being written for that book as well. During his audience with the Chief Muftī – that is Shaykh Barzanji himself, the issue of 'Knowledge of the Five' was debated; Shaykh Barzanji belongs to the group of Sunni scholars who do not accept that the Five were given to RasūlAllāh ﷺ, but in Alahazrat's *Dawlah*, there is proof that it was given. So, he objected and thereafter wrote a separate epistle named *Ghāyatu'l Ma'mūl*. When Deobandis saw that Shaykh Barzanji 'refuted' Aĥmad Riđā Khān, they pounced upon it and published it in, showing exhibits in their own books. The fallacy of generalisation was that Shaykh Barzanji refuted Aĥmad Riđā Khān, period; therefore, Deobandis are acquitted. However, in reality, Shaykh Barzanji repeated his takfīr in *Ghāyatu'l Ma'mūl*. His difference with Alahazrat was on *The Five*. This issue is not fundamental and scholars have disagreed – but Alahazrat is not alone in his viewpoint; and Shaykh Muĥammad al-Kattānī[579] has acknowledged it. After mentioning numerous verses and traditions, he says:

> After you have learnt all this, know that concerning The Five and knowledge of the soul, there are two schools of thought [among Sunni scholars]: The first group says that RasūlAllāh ﷺ did not have knowledge of these, nor the means to attain them; [when he ﷺ was not given these, obviously] not to mention others [were also not given]. Rather, knowledge of these is only with Allāh táālā and He has not informed any human, nor anyone

[579] Shaykh Kattani has ijazah from this very Shaykh Barzanji as noted in his *Fahras*.

in the creation – as it is apparent from the various proofs we have mentioned above which are explicit. This group of scholars deemed this knowledge as specific unlike other generic forms; and restricted when mentioned in absolutes. This is the madh'hab of the majority of ĥadīth scholars and the preferred opinion of most jurists.

The second school says that RasūlAllāh ﷺ did not leave this world until he was informed by Allāh táālā about these [Five and the soul] and other than that which were hitherto unclear or concealed from him, and that he was deserving and befitting of honour and exaltedness – such as generic forms [of knowledge] which we shall discuss in the Third Category. This is the madh'hab of research scholars; and emphasised by many saints and people of distinction; and this is the accurate position and the reality, which no judicious person will argue against; nor will anyone disagree with it after having read this epistle except reckless or heedless folk.[580]

Shaykh Barzanji preferred the opinion of the first school, and hence his rejoinder *Ghāyatu'l Ma'mūl*. When Alahazrat came to know of this he wrote glosses on *Dawlah* refuting the objections of *Ghāyah*:

- *Inbā'a al-Ĥayy anna Kalāmahu'l Maşūn Tibyānun li Kulli Shayy*
- *Ĥāsim al-Muftariyy álā Sayyid al-Bariyy*

The second was a refutation of a false accusation that he [Imām Aĥmad Riđā Khān] believed that knowledge of RasūlAllāh ﷺ was equal to that of Allāh, except for the difference of accident/pre-eternal, *ĥudūth/qidam*. The point is, that in his epistle, Shaykh Barzanji reiterated the takfīr – let alone withdraw it and the rest of the book is about his disagreement on the finer point of *ílm al-ghayb*:

Thereafter, a scholar from India named Ahmed Riđā Khān came to the City of Radiance [*Madīnah*] and when he met me, he informed me first about people from India, disbelievers and heretics – among whom [were] Ghulām Aĥmad al-Qādiyānī, because he claims similitude with Jesus and claims that he receives revelation and prophethood;

And among them are sects named Amīriyyah, Nadhīriyyah and Qāsimiyyah – who claim: "If it is supposed hypothetically whether in his ﷺ time, or even after his time [arrival of] a new prophet, will not have any effect on his finality…"

Among them, the sect of Belying Wahābīs – followers of Rashīd Aĥmad Gangohī, who does not do takfīr of one who says that Allāh táālā has lied; and among them, Rashīd Aĥmad[581] who claims expansiveness of knowledge for Satan but absence of the same for the Prophet ﷺ;

Among them is Ashraf Álī al-Thānawī, who said: "If knowledge of unseen is valid for the Prophet ﷺ, as claimed by Zayd, it should be enquired what does he mean by it: Does he mean partial knowledge of unseen or complete? If he means partial knowledge, what is the speciality for RasūlAllāh ﷺ in this? Such knowledge of unseen is possessed by Zayd and Amr, rather every child and madman, rather all animals and beasts [possess such knowledge].

He [Aĥmad Riđā Khān] wrote an epistle refuting them and demonstrating the invalidity of these statements in a book *Mútamad al-Mustanad*; he informed me of the summary of that epistle in which he has only mentioned

[580] *Jalā'a al-Qulūb* 1/191.

[581] Thus it is in the printed edition of *Ghāyatu'l Ma'mūl,* when it should be Khalīl Ambethwī. This could be a printer's mistake or a lapse on the part of the author, but thus it is on page 9 of the book.

those statements and refuted them in brief. He asked for an endorsement and verification for it and [I gave it]; the gist of which is:

> **If it is proven that these people have indeed uttered such filthy statements, they are disbelievers and heretics – because all these [statements] are in violation of the consensus of this nation.**

In the course of this [endorsement] we mentioned a few proofs refuting such statements.

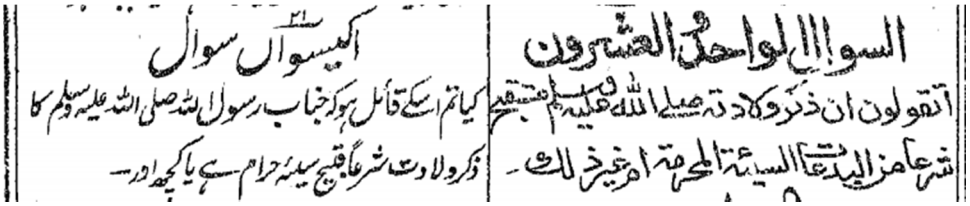
Thereafter, the aforementioned Aĥmad Riđā Khān informed me that he had written an epistle in which he claims that RasūlAllāh ﷺ was given encompassing knowledge of everything including *The Five*, and it does not preclude except the knowledge of the Person of Allāh táālā and His Attributes and that there is no difference between the knowledge of the Creator – Glorious is He and Exalted – and the knowledge of the Prophet ﷺ ... [582]

If those statements are present in those books – the ruling is valid. I read it a few times but nowhere did the Shaykh mention 'intention.' This was first published together with *Shihāb Thāqib* of Ĥusayn Aĥmad Tāndwi by Deobandis themselves, which proves that:

1. the attestations of *Ĥusām* were authentic, at least that of Barzanji is corroborated.
2. he indeed ruled them kāfir for those statements provided the attribution was found to be true
3. he disagreed with Alahazrat on the issue of knowledge of *The Five*.
4. the attestations of *Ĥusām* were sought openly and from prominent scholars

His doubt however, that Alahazrat believed that the knowledge of Allāh and RasūlAllāh ﷺ were equal, is a misunderstanding – Alahazrat has only ***mentioned*** the opinion of some sunni scholars such as Shaykh Bakri, the shaykh of Mulla Álī al-Qārī even though Alahazrat himself does not agree with it. Anybody interested in this can read *Dawlah* and its commentaries.
With such attestation and reiteration, where is the 'withdrawal' of Shaykh Barzanji claimed by Deobandis? If he could write and rewrite in such a detailed manner and confirm takfīr, why did he not write two lines repudiating or revoking that takfīr? Only two lines stating that he was deceived and his takfīr was based on the claim of such-and-such statement; now that he has found that to be false, he has rescinded that takfīr.

Unlike *Ghayatu'l Ma'mūl*, this purported epistle *Kamāl al-Tathqīf wa't Taqwīm,* has not been made available in full – *Muhannad* cites three excerpts and how can we trust them after a similar claim about *Ghayatu'l Ma'mūl* has been proven false? Withal, the takfīr of Deobandis made in *Ĥusām* was for the blasphemous statements; only an express statement invalidating either the endorsements or refutation of Alahazrat can be considered as a refutation of *Ĥusām*. In sha'Allāh, we shall examine the hypocrisy, lies and deception of *Muhannad* in a separate paper; and we end this with just one example:


السوال الواحد والعشرون
اتقولون ان ذکر ولادۃ صلی اللہ علیہ وسلم مستقبح شرعا من الیدعات السیئۃ المحرمۃ ام غیر ذلک۔

اکیسواں سوال
کیا تم اسکے قائل ہو کہ جناب رسول اللہ صلی اللہ علیہ وسلم کا ذکر ولادت شرعاً قبیح بدعت سیئہ حرام ہے یا کچھ اور۔

[582] *Ghāyatu'l Ma'mūl*, p9-10. Published by AICP of the Ahbash group, based on a Lahore edition (most likely a Deobandi print).

Question #21: Do you say that the remembrance of his birth ﷺ is abhorred by the sharīáh and a reprehensible bidáh, which is forbidden? Or [say] contrary to this?

Now everybody in the subcontinent knows that Deobandis criticise celebration of Mawlid; avid literalists can distort this: the question is talking about the 'actual birth' of the Prophet ﷺ and this has been mentioned in the Ĥadīth, etc., and the question is not talking about celebrating Mawlid per se. However, from the viewpoint of Sunni scholars who were purportedly reviewing *Muhannad*, this refers to celebration of Mawlid – contrary to Wahābīs who term celebrating Mawlid as a reprehensible bidáh. Khalīl Aĥmad's answer to question #21:

Allāh forbid! Such a thing cannot be said by any Muslim, let alone us[583] speak ill of the remembrance of his ﷺ blessed birth, rather remembrance of the dust under his shoes and the urine of his donkey [cannot be deemed] ugly, nor as a reprehensible bidáh. The remembrance of anything, howsoever little in its relation to RasūlAllāh ﷺ, is deemed dear and recommended [*mandūb*] and among the loftiest praiseworthy acts [*mustaĥabb*] according to us. It is the same for us whether such remembrance is about his blessed birth, or his urine and refuse, or his standing or sitting or sleeping as I have clarified in my epistle named *Barāhīn al-Qāţiáh* in various places. Concerning this [issue] are fatāwā of our teachers – may Allāh táālā have mercy upon them – for example, the fatwā of Mawlānā Aĥmad Álī Muĥaddith al-Sahāranpuri, the student of Shāh Muĥammad Is'ĥāq al-Dihlawī, who emigrated to Makkah later on; here is a translation of that fatwā which represents everyone else: The shaykh was asked about the celebration of the Prophet's birthday [*majlis al-mīlād*] and the conditions when it is permissible and when is it impermissible; he replied:

> The remembrance of the birth of our Master, RasūlAllāh ﷺ by mentioning authentic narrations [*riwāyāt ŞaĥīĥahĤ*] in such free times when one is not busy in litanies and obligatory prayers; and in a manner that does not oppose the way of the Companions and scholars of the first three centuries who have been given glad tidings of righteousness; nor with such beliefs which are polytheistic and innovation; when such remembrance observes etiquette and is not opposed to that of Companions – which is implied by his ﷺ Ĥadīth: "[that way] upon which I am and my Companions are…" when such remembrance is free from things frowned upon by the sharīáh, [such a gathering] deserves reward and blessings – on the condition that it is accompanied by pure intention and sincere faith – then, this too shall be included as a beautiful form of supererogatory dhikr and it is not limited to any specific time. When this is the case, we do not know any Muslim will consider it impermissible by sharīáh or that it is a bidáh…[to the end of his fatwā]

Thus it is known from the above that we do not repudiate the remembrance of his ﷺ blessed birth, but refute abominable practices which accompany it as you have seen yourself[584] in gatherings of Mawlid in India.
Such gatherings where baseless and fabricated narrations are retold; men and women mix together and money is wasted on extravagant lighting and fires; and they believe that such a gathering is obligatory and they criticise, abuse and do takfīr of those who do not attend their gatherings – and other such reprehensible things frowned upon by the sharīáh.

Allāh forbid! We do not say that the remembrance of his blessed birth is abominable and bidáh; how can anybody expect that any Muslim will utter such a filthy statement. This too is a slander upon us by the mulĥids,[585] the Dajjāls, the liars – may Allāh táālā humiliate them in land and sea; on plains and mountains.

---

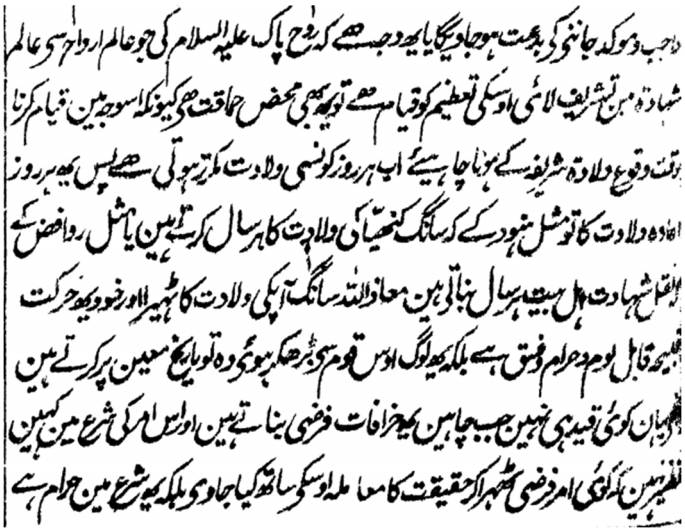
[583] He means to say: 'us' as in scholars and Ĥadīth imāms and ghawth and qutub.

[584] *shuftumūhā* is the phrase used; in what appears to be a Freudian slip; the questioner is supposed to be an Arab who doesn't know anything –referring him to the Indian scene, and that he has seen it, invalidates the claim that the questions were posed by Arab scholars who were not aware of the Deobandi situation.

[585] *mulĥid*: a closet apostate – a person with a heresy that is kufr, and who conceals it from other Muslims.

Notice how Khalīl fawns over Mawlid and how he repeatedly says that he is only against *munkarāt* and certainly not against Mawlid. Notice the number of lies he has said such as 'people make takfīr if you don't attend their Mawlid gathering' and that they believe that Mawlid can be celebrated anytime...

In fact, the background of the Kanhaiya/Janmashtami quote that comes in the next question [#22] is about celebrating 'anytime'. This is on page 141 of Barāhīn as shown concerning standing in reverence during Mawlid or what is known as *qiyām*:



...or for this reason that his ﷺ pure soul, which is in the world of souls arrives to this world of beholding [*áālam e shahādat*] and the qiyām, the standing is to show respect to it – this is also sheer stupidity. Because standing up on this basis should be during the moment of his birth – now, where does such birth occur every day repeatedly?

Thus, repeating the birthday [of the Prophet ﷺ] is similar to the gathering[586] of hindus, celebrating the birthday of Kanhaiya;[587] or similar to the Rafidis who enact the story of the martyrdom of Ahl al-Bayt every year; [we seek Allah's refuge] ma'adhAllah! This would be identical to play-acting [*sāg*] the birth of the Prophet ﷺ, and this ugly act is in itself worthy of blame, forbidden and sin [*lawm, ĥarām, fisq*]. Rather, these people are worse than those communities[588] because, they do it on a specific date, and here they have no restriction - they do these innovations whenever they like. There is no example of such a thing in the sharīáh, that is to take a hypothetical basis and act upon it in reality; rather this is ĥarām in sharīáh...

Deobandis are quite inventive in explanations, and I am sure there will be another peroration, with a few choice abuses thrown at us – similar to the circus in the next answer by Khalīl himself; non-Deobandis can clearly see that Khalīl's mention of Kanhaiya was in the context of celebrating 'anytime' and in Answer #21, he says that there is no restriction on remembrance of the birth of the Prophet ﷺ.

Khalīl Aĥmad, of course has a different fairy tale to justify this deplorable comment. These are not half-truths or cop-outs; these are brazen lies – it is this tower of falsehood which is the pride of Deoband, the triumph of Deoband and the purported 'refutation' of *Ĥusām al-Haramayn*. Even if the scholars of the Ĥaramayn would have explicitly withdrawn their endorsements based on this pack of lies, why should it be surprising? The fact remains that none of them withdrew their endorsement. *Muhannad* was attested by the *crème de la crème* of Deobandi scholarship; and its author is their prominent *muĥaddith*, the author of *Badhl al-Maj'hūd*...

إذا كان الغراب دليل قوم ۞ سيهديهم طريق الهالكين

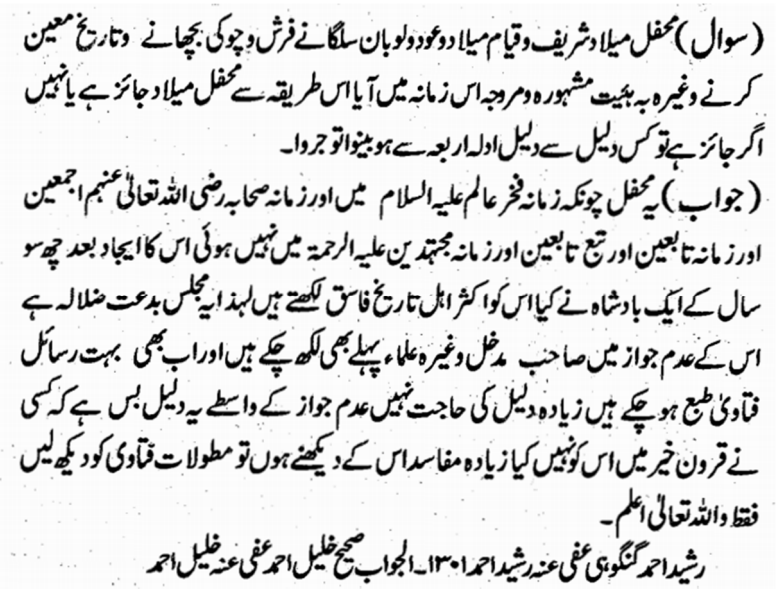
---

[586] *sāñg* means a play, a show. *sāg banānā* means: to arrange a play for entertainment. Hindus make such tableaux and plays, commemorating the birth of Krishna - who according to their mythology was born in a dungeon and known as Kanhaiya.

[587] Krishna, a mythical figure, whom Hindus consider as their god.

[588] It is worse than Hindus celebrating and Rāfiđīs.

Deobandis may claim that Khalīl was talking about ***permissible mawlid*** in *Muhannad* and he talks about ***impermissible mawlid*** in *Barāhīn*. Let us leave the verbose, convoluted passages of *Barāhīn* and reach for short and straighforward fatāwā elsewhere. In *Fatāwā Rashīdiyyah*:

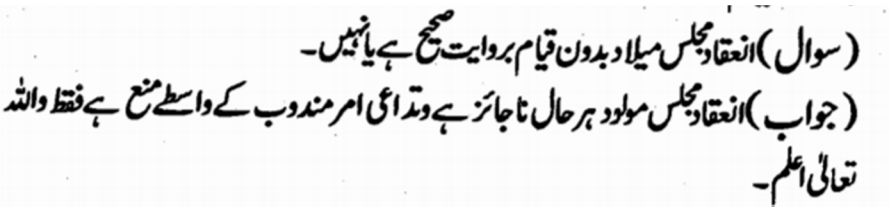

(سوال) محفل میلاد شریف وقیام میلاد وعود ولوبان سلگانے فرش وچوکی بچھانے وتاریخ معین کرنے وغیرہ بہ ہیئت مشہورہ ومروجہ اس زمانہ میں آیا اس طریقہ سے محفل میلاد جائز ہے یا نہیں اگر جائز ہے تو کس دلیل سے دلیل اولہ اربعہ سے ہو بینوا توجروا۔
(جواب) یہ محفل چونکہ زمانہ فخر عالم علیہ السلام میں اور زمانہ صحابہ رضی اللہ تعالیٰ عنہم اجمعین اور زمانہ تابعین اور تبع تابعین اور زمانہ مجتہدین علیہ الرحمۃ میں نہیں ہوئی اس کا ایجاد بعد چھ سو سال کے ایک بادشاہ نے کیا اس کو اکثر اہل تاریخ فاسق لکھتے ہیں لہذا یہ مجلس بدعت ضلالہ ہے اس کے عدم جواز میں صاحب مدخل وغیرہ علماء پہلے بھی لکھ چکے ہیں اور اب بھی بہت رسائل فتاویٰ طبع ہو چکے ہیں زیادہ دلیل کی حاجت نہیں عدم جواز کے واسطے یہ دلیل بس ہے کہ کسی نے قرون خیر میں اس کو نہیں کیا زیادہ مفاسد اس کے دیکھنے ہوں تو مطولات فتاوی کو دیکھ لیں فقط واللہ تعالیٰ اعلم۔
رشید احمد گنگوہی عفی عنہ رشید احمد ۱۳۰۱۔ الجواب صحیح خلیل احمد عفی عنہ خلیل احمد

Question: Gathering of mawlid, standing up during mawlid, to burn incense and aloe; put carpets and benches; to fix a date and other such things which are famous in our times: is it permissible to celebrate mawlid in this fashion or not? If it is permissible, what is the proof, and the proof should be from the four categories.

Answer: This kind of a gathering was not present in the time of the Pride of the World [RasūlAllāh ﷺ] nor during the times of companions ؓ, nor their followers or their followers[589] and the mujtahid imāms. This was innovated six hundred years later by a king about whom most historians write that he was corrupt, a transgressor [*fāsiq*]. Therefore this kind of a gathering is a heretical innovation [*bidáh đalālah*]. The author of *Madkhal* and others have written against its permissibility and many books and fatāwā are being written even to this day. There is no need to look further for evidence; the sufficient proof for its impermissibility is in the fact that nobody has celebrated it in the righteous centuries; if you want to see more about its corruption, you can look up lengthy fatāwā [against it]. Allāh táālā knows best.[590]

Khalīl Aĥmad's attestation: The answer is correct.

This fatwā makes no pretense or splits hairs – it clearly says that it was a reprehensible innovation of a corrupt king. The interesting part of this fatwā is that Khalīl Aĥmad has attested it and you have seen his tune in *Muhannad*. In another fatwā, which specifies celebration of mawlid without *qiyām*.


(سوال) انعقاد مجلس میلاد بدون قیام بروایت صحیح ہے یا نہیں۔
(جواب) انعقاد مجلس مولود ہر حال ناجائز ہے وتداعی امر مندوب کے واسطے منع ہے فقط واللہ تعالیٰ اعلم۔

Question: Arranging a gathering to celebrate a mawlid without qiyām, and with only authentic narrations; is it permissible or not?

Answer: Arranging a gathering to celebrate mawlid is impermissible in any manner; and to invite people for a recommended action is not allowed.[591]

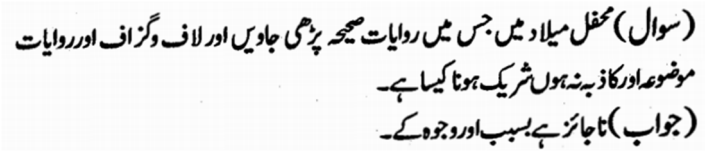
---

[589] *ṣaĥābah, tābiýīn, tabá al-tābiýīn*.

[590] *Fatāwā Rashīdiyyah*, p254 (new edition).

[591] Ibid. p270.

This is reiterated here:


(سوال) محفل میلاد میں جس میں روایات صحیحہ پڑھی جاویں اور لاف وگزاف اورروایات موضوعہ اورکاذبہ نہ ہوں شریک ہونا کیسا ہے۔
(جواب) ناجائز ہے بسبب اوروجوہ کے۔

> **Question**: Is it permissible to attend a gathering of mawlid in which only authentic narrations are retold; where there is no frivolity, nor mention of fabricated and false narrations?
>
> **Answer:** It is not permissible, due to other reasons.[592]

Some more fatāwā against Mawlid are shown in the Appendices. Even if attestations exist, what is the credibility of such a work which has lies and further retractions? The final position of Khalīl according to Manżūr Númānī is that he retracted from anti-Wahābī comments in *Muhannad*; which effectively nullifies all those endorsements – then why quote *Muhannad* and its attestations?

~

A Quick Comparison of Ĥusām and Muhannad

		Husam al-Ĥaramayn	Muhannad
1	Description of the Book	**Fatwā Portion of a Book and Endorsements**	**Answers to 26 Questions and Endorsements**
2	Author	Fatwā by **Imām Aĥmad Riđā Khān** (1272-1340 / 1856-1921)	Answers by **Khalīl Aĥmad Ambethwi** (1269-1346 / 1852-1927)
3	Year of Writing	**21st Dhi'l Ĥijjah 1323**	**18th Shawwāl 1325**
4	Endorsements	**1323-1324**	**1328-1329**
5	Year of Publication	**1325**	**Impossible before 1329** Because of inclusion of excerpts from Sayyid Barzanji's book signed Rabīý al-Awwal 1329
6	Questioner	**This fatwā was Alahazrat's initiative**	**Anonymous** No description or names of who put forth these questions even though Mazhar Ĥusayn cites Ĥusayn Madani's claim that "prominent scholars of Ĥaramayn posed these questions"
7	Endorsements	**33 scholars from both sanctuaries**	**Purportedly, 6 scholars from both sanctuaries**

[592] Ibid. p271.

		Husam al-Ĥaramayn	Muhannad
8	Names of Endorsers from Makkah	**1. Shaykh Muĥammad Saýīd BāBuşayl** **2. Shaykh Aĥmad Abu'l Khayr Mīrdād** **3. Shaykh Şāliĥ Kamāl** **4. Shaykh Álī ibn Şiddīq Kamāl** **5. Shaykh Ábd al-Ĥaqq Ilāhabādī** **6. Shaykh Ismāýīl Khalīl** **7. Shaykh Abū Ĥusayn Marzūqī** **8. Shaykh Úmar ibn Abū Bakr BāJunayd** **9. Shaykh Áābid ibn Ĥusayn Mālikī** **10. Shaykh Álī ibn Ĥusayn Mālikī** **11. Shaykh Jamāl ibn Muhammad** **12. Shaykh As'ád Dahhān** **13. Shaykh Ábd al-Raĥmān Dahhān** **14. Shaykh Yūsuf Afghānī** **15. Shaykh Aĥmad Makki Imdādī** **16. Shaykh Muĥammad Yūsuf Khayyāţ** **17. Shaykh Muĥammad Şāliĥ BāFađl** **18. Shaykh Ábd al-Karīm Dāghistānī** **19. Shaykh Saýīd Yamānī** **20. Shaykh Ĥāmid Jaddāwī**	**1. Shaykh Muĥammad Saýīd BaBuşayl** **2. Aĥmad Rashīd Khān Nawwāb al-Ĥanafī** **3. Muĥibbuddīn Muhājir Makkī** **4. Muĥammad Şiddīq Afghānī Muhājir Makkī** The following two scholars apparently withdrew their endorsement to *Muhannad*, according to Khalīl Aĥmad himself, but names are still included **Shaykh Áābid ibn Ĥusayn Mālikī** **Shaykh Álī ibn Ĥusayn Mālikī**
9	Names of Endorsers from Madīnah	**1. Muftī Tājuddīn Ilyās** **2. Shaykh Úthmān Dāghistānī** **3. Shaykh Sayyid Aĥmad Jazāyirī** **4. Shaykh Khalīl Ibrāhīm Kharbūtī** **5. Shaykh Sayyid Muĥammad Saýīd** **6. Shaykh Muĥammad Úmarī** **7. Shaykh Ábbās Riđwān** **8. Shaykh Úmar ibn Ĥamdān Maĥrisi** **9. Shaykh Sayyid Muĥammad Dīdāwī** **10. Shaykh Muĥammad Sūsī Khiyārī** **11. Shaykh Sayyid Aĥmad Barzanjī** **12. Shaykh Muĥammad Azīz Wazīr** **13. Shaykh Ábd al-Qādir Tawfīq Shalbī**	**1. Shaykh Sayyid Aĥmad Barzanjī** **2. Aĥmad ibn Muĥammad al-Shanqīţī Maliki**
10	Endorsers from Makkah in common	Not Applicable as this was written prior to *Muhannad*.	**ONLY ONE** **Shaykh Muĥammad Saýīd BaBuşayl**

		Husam al-Ĥaramayn	Muhannad
11	Endorsers from Madīnah In common	Not Applicable as this was written prior to *Muhannad*.	**ONLY ONE** **Shaykh Sayyid Aĥmad Barzanjī**
12	Scholars who withdrew their endorsement	None of the above scholars has **withdrawn** any attestation. Shaykh Barzanji criticised an opinion on "Knowledge of the Five" in a separate book ***Ghāyatu'l Ma'mūl***, in which he mentioned the attestation of *Ĥusām* a **second time**, but did not rescind it. However, numerous proofs against his position can be found in ***Jalā'a al-Qulūb*** by Shaykh Muĥammad Kattani and which is in agreement with ***Dawlah al-Makkiyyah***.	**1. Shaykh Áābid ibn Ĥusayn Mālikī** **2. Shaykh Álī ibn Ĥusayn Mālikī**
13	Number of scholars mentioned above resident in either of the two sanctuaries	All **33 scholars** are well-known resident scholars; most of them are muftīs and teachers belonging to all the four madh'habs. Shaykh **Ábd al-Ĥaqq Ilāhabādī**, migrated to Makkah in 1283; Alahazrat is 20 years younger to him and he was the teacher of many úlamā in Makkah.	Only two scholars mentioned above – one in each Ĥarām – are well-known. The endorsement of two other prominent scholars the Mālikī brothers is inadmissible because they took back the endorsements according to Khalīl himself. **Aĥmad Rashīd, Muĥibbuddīn** and **Şiddīq Afghānī:** all three are migrants – notably absent is Shaykh Ábd al-Ĥaqq Ilāhabādī, even though he is a prominent khalifah of Haji Imdādullāh Makki. The second endorsement from Madīnah, of **Shaykh Shanqiti** is obvious – he attests beliefs which Deobandis deem shirk such as the soul of RasūlAllāh to be present in homes of Muslims and standing in respect – *qiyam* in Mawlid, etc.
14	Attestations by Induction	All attestations are direct and meant for the fatwā of Alahazrat.	Khalīl Aĥmad has included 23 endorsements for the book of Shaykh Barzanji and claims that these are attestations for his book by induction. Perhaps Keller can elucidate more on *Association Fallacy* in this regard.
15	Names of Endorsers from India	Not Applicable. This fatwā was attested only by scholars of Ĥaramayn. Later, Mawlānā Hashmat Álī obtained attestations of **268** scholars in the subcontinent and published as a separate book titled ***Sawārim al-Hindiyyah*** but this was after the passing of Alahazrat. Many scholars who signed are neither students of Alahazrat, nor his disciples.	According to the author, attestations for the book were first solicited in India and thereafter sent to Ĥaramayn, Syria and Egypt. Almost all Indians who endorsed it are Deobandis themselves, including **Ashraf Álī Thānawī,** one of the co-defendants against ***Ĥusām al-Ĥaramayn*** and **Mahmud Ĥasan Deobandi** and a son of **Qāsim Nānotwī**.

		Husam al-Ĥaramayn	Muhannad
16	Direct references in the book to those who are being refuted	Yes, the fatwā specifically names Deobandis in the fatwā; and all those quotes mentioned in the fatwā attributed to Deobandis can be independently verified. Scans from those books are presented in Appendix C.	In Q23, Alahazrat Imām Aĥmad Raza Khān is mentioned as Al-Baraylawi and this is only direct 'refutation' where Khalīl Aĥmad claims that this fatwā was forged by Alahazrat and slanders him as a master forger. In this answer Khalīl Aĥmad also accuses Alahazrat to be similar to Qādiyānī because, according to Khalīl, Alahazrat claimed Messengership covertly and cloaked it under being Mujaddid. We invite Deobandis to substantiate this claim and if it is not found anywhere, what is the status of *Muhannad* and its author?
17	Direct references to the fatwā and takfīr in endorsements	Yes, almost all endorsements directly endorse takfīr – some of them name the scholars of Deoband explicitly and call them kāfirs.	No endorsement by any of the four-five scholars in Ĥaramayn mentions the takfīr or the withdrawal of such takfīr.

Khalīl Aĥmad claims in *Muhannad* that Alahazrat forged that fatwā of *wuqūú* by Gangohī – even though Mawlānā Ghulām Dastagīr had already apprised scholars of Ĥaramayn in 1307/08; that putrid fatwā and its refutation was published in India in the lifetime of the author by others and he never denied it. Even if that fatwā is denied by Deobandis, is it fair to accuse Alahazrat of forging that fatwā? Did any Deobandi accuse Alahazrat of forgery when Gangohī was alive, and if not, why not?

Deobandis published 'excerpts' of works attributed to Alahazrat's forefathers and shaykhs; when Alahazrat challenged them to prove it, they kept silent; but shamelessly continue to publish those things. In one such Deobandi forgery, they mentioned the date on the seal of Alahazrat's father as 1301, four years after his demise – Alahazrat mentioned this in *Ab'hās e Akhīrah* and confronted Thānawī, but Thānawī ignored it – the same shamelessness, the hallmark of Deoband that incites Khalīl Aĥmad to make this accusation without any proof. He made an accusation that Alahazrat claimed covert prophethood like Qādiyānī even though, it was Qāsim Nānotwī, whose book emboldens the Qādiyānī heresy, when Nānotwī claims that "even if a prophet appears after the time of RasūlAllāh ﷺ, it won't have any effect on the finality of his prophethood".

By Allāh! If Deobandis believe in Judgement Day, let them show us any book or fatwā of Alahazrat which proves that he claimed prophethood covertly – if you cannot, you have disproved the pack of lies once again – that which is named *Muhannad* is nothing but broken stump of a lath sword.

Contemporary Deobandis were jumping up like rabid kangaroos challenging us to show that accursed fatwā of Gangohī – and we not only showed it, but also demonstrated that it is certainly Gangohī's by handwriting analysis – it was this fatwā upon which Sunni scholars made takfīr, and they would have not made takfīr if Gangohī had only denied that the fatwā was his; Gangohī had 15 years to retract or deny that fatwā, which he did not, despite public refutations – but still Khalīl accuses Alahazrat of forgery. We can only wait for Judgement day when the wicked will get their due recompense.